11: Haguenauer--34 [3] T-3 (no date) 1929 Formosan Aborigines
116, 585 Atayal

After the gifts [MC: by way of bride price] have been delivered, there is a festival in the house of the future husband. And during this feast the two families exchange a solemn marriage promise. The fiancé offers wine to all the close relatives of his wife, and the men of the two families form a real alliance. The girl's parents spend two or three days in the fiancé's house and then go home to make ready for the departure of their daughter. In certain clans the marriage vow involves an exchange of very significant gifts: the two families exchange implements of husbandry, food and tools for weaving.

11: Haguenauer--34 [4] T-3 (no date) 1929 Formosan Aborigines
116, 585 Atayal

The Tayal husband goes to get his wife on the appointed day, and brings her back to the house which he has built. Several days after the marriage, the couple pays a visit to the wife's parents, but this is not a definite leave-taking, as it is in China. Among the Tayal the wife's family keeps the right to protect her.

14: Tamai--96 [24] J-2 (1896) 1896 Formosan Aborigines
116, 556, 584, 585, 836 Chin-hoan

When a Mota has found a girl he wants to marry and she is willing to marry him, he sleeps with her immediately. The girl then tells her parents and the boy sends them presents through his relatives or friends; the presents consist of cows, antlers, the hide of stags, or other valuable objects. He either sends someone to announce the forthcoming marriage to the girl's parents or does it himself. He invites his relatives, friends, and acquaintances to the wedding, which is celebrated as sumptiously as possible; rich families celebrate a wedding for several days, poor families usually only for one day.

14: Tamai--96-97 J-2 (1896) 1896 Formosan Aborigines
116, 585, 609, 602 Chin-hoan

According to the last reports from Formosa (dated March 15th, 1896), a former member of the Japanese Diet, Tetsusáburo Hiyama from Tokyo, married the second daughter of the chieftain Shiro. Before his marriage, Mr. Hiyama sent two oxen and [97] a barrel of salt to the parents of his future bride. The parents are very pleased about their daughter's marriage to a Japanese. While other Japanese do not dare visit the villages of the Tschinwans, Mr. Hiyama may now visit any Tschinwan village with his wife and is received hospitably everywhere. This marriage seems to have been a clever move on Mr. Hiyama's part, since it gives him an opportunity to learn to know these people better.

14: Tamai--97 [4] J-2 (1896) 1896 Formosan Aborigines
116, 527, 585, 291, 556 Chin-hoan

While the Tschinwans have no festivals which recur on fixed dates, they do have occasions for holidays:

1. A wedding.
2. A day in November when summer garments are discarded and winter clothes are put on.
3. The day on which one first puts on a new dress.

These three holidays are celebrated with a great deal of ceremony, the extent of the celebration varying with the financial position of the family.

19: Guérin and Bernard--560 [3] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 585, 591

Among the savages the wedding is held at the home of the fiancé; the bride has no share in it, and she waits at home until a noisy procession comes to get her, and then she accompanies her husband. If her father is dead, she has no brother, or just little ones, the husband and his wife live with her mother.

19: Guérin and Bernard--560-561 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 304, 584, 585

All marriages among the savages are arranged according to the wish of the young people unless the parents refuse permission. In this case the couple may go off to hide in the mountains. Then the chief of the hamlet and the friends of the family intervene to obtain forgiveness and the recall of the fugitives. The difficulties are smoothed away, [561] and then it only remains for the tattooer to do her duty. In these conditions it costs the guilty woman ten times the price which is charged a girl before her marriage.

19: Guérin and Bernard--561 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 304, 585

There are some clans in which the husband has his two canine teeth extracted at the time of his marriage; the bride is even more enthusiastic, and she has the adjoining incisor removed as well.

22: Wiedfeldt--21 F-5 (1913) 1914 Formosan Aborigines
116, 584, 241, 585, 177 Atayal

If the son of a family wishes to marry, the family plants a larger piece of land with millet. At the time of the millet harvest, when there are enough provisions on hand for a year, the marriage takes place without any religious celebration. The head of the clan in which the couple will live in the future, and the members of the clan are invited to it. First they accompany the parents of the bridegroom to the bride's hut, where her parents serve them millet wine. Then all of them go to the new hut for the wedding feast, to which each guest contributes millet or millet wine... Recently they have begun to follow the Chinese custom of slaughtering a pig or killing a hen for the marriage feast. After a few hours, generally after a round dance has been danced and sung, the guests leave the hut wishing the couple many children.

25: Plaut--60-61 U-4 (no date) 1903 Formosan Aborigines
116, 273, 585, 721 Atayal

There are a good many different marriage customs. The Atayal celebrate the wedding in the bride's house, and then the guests accompany the couple to the husband's home. The western Atayal have no ceremony other than the drinking feast; the eastern Atayal, on the other hand, have the curious custom of erecting in the open a scaffolding about twenty feet high; [61] the newly weds have to sleep on this platform the first five nights after the marriage.

Occasionally two young men woo the same girl. Then there is a race between them; they go out on a head hunting expedition, and the first one who returns home with his booty gets the bride.

34: Del Re--28-29 U-4 (no date) No Date Formosan Aborigines
116, 581, 585, 833 Yami

"In accordance with the parents' wishes, or because the girl wants to postpone the marriage, it sometimes happens that the union is not immediately consummated. The validity of a marriage does not appear to be affected by its actual consummation. This seems to have also been the case with other tribes since the author of Forsaken Formosa, writing obviously from direct knowledge of these Western savages in the middle of the XVIIIth [29] century, observes concerning this custom, that the savages apply in the fullest sense the dictum 'nuptias non concubitus sed consensus facit.' The essential requirement for a marriage, at least among the Yami, seems to be a proper fulfilment of the terms of the ritual courtship known as 'remembering.' "